THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?*" (JER. 23: 29).

No. 40, Vol. LXXVII. Thursday, October 7, 1915. Price One Penny.

DRINK BILLS CALL FOR PROHIBITION.

MR. GEORGE B. WILSON, secretary of the United Kingdom Alliance, is credited with the startling assertion that the amount spent in intoxicating liquor, in the United Kingdom, the first half of the present year, was £8,000,000 more than in the first six months of last year. The following table gives the figures:

QUANTITIES.

	1914.	1915.
Beer (bulk barrels) less exports ...	17,721,000	14,766,000.
Spirits (gallons)	15,354,000	17,873,000.
Wine (gallons)	6,076,000	5,069,000.

COST.

	1914.	1915.
Beer (bulk barrels) less exports ...	£50,504,000	£55,372,000.
Spirits (gallons)	24,182,000	28,150,000.
Wine (gallons)	5,468,000	4,562,000.
	£80,154,000	£88,084,000.

Mr. Wilson further states:

"The prices charged are: Spirits (both years), £1 11s. 6d. per proof gallon; wine (both years), 18s. per gallon; beer, in 1914, 57s. per bulk barrel, and in 1915, 75s. per bulk barrel.

"In my annual letter on the national drink bill, I stated that heavy forestalments of spirits had taken place early in the present year, which I estimated at 2,000,000 proof gallons. Of this quantity probably at least one-half has now passed into circulation, and I have, therefore, deducted only 1,000,000 gallons from the total quantity officially returned as 'retained for consumption as beverage only.'

"From these figures it will be seen that the national drink bill is

£8,000,000 higher than in the corresponding (pre-war) half-year in 1914, but that while there has been the large increase of at least 2,500,000 gallons of proof spirit, there has been a decrease in beer of 3,000,000 bulk barrels, and in wine of 1,000,000 gallons.

"Of the total sums expended in the half-years under comparison, approximately £29,500,000 has been or will be taken by the Government as taxation in 1915, as against £18,500,000 in 1914.

"The table incidentally illustrates the operation of the increased beer duty. If there had been no change in the beer duty, and 'the trade' had sold their beer at the prices in force before the beer duty was increased, they would have received for it in 1915 approximately £42,000,000; but they, in fact, received over £55,000,000. Of this surplus of more than £13,000,000 the extra beer duty absorbed about £10,600,000, leaving a balance in favor of 'the trade' of approximately £2,500,000 to finance the extra duty and meet the decline in consumption of 3,900,000 bulk barrels.

"The figures in the above table must be very disquieting to all who have at heart the best interests of the nation, and it is not without significance that from many quarters there comes a warning note as to the prevalence of excessive drinking amongst women. The licensing statistics for 1914 reveal the fact that for the first time during the last twenty years, with one insignificant exception, the convictions for drunkenness among women have gone up, in a year when the convictions among men have gone down. While the convictions of men have fallen from 153,112 in 1913, to 146,517 in 1914, the convictions of women have increased from 35,765 to 37,311, or over 4 per cent.

"The return does not give us the materials for ascertaining what part, if any, of the increase took place since the war broke out, but in any case the subject is one which demands the immediate attention of the Government. The two crying needs of the country at the present time are economy and efficiency. A consumption and expenditure such as is recorded in the figures which I have given, unquestionably hinders the achievement of both these objects."

In this connection an interview with Mr. William Sulzer, former governor of the state of New York, published by the *Deseret News*, Salt Lake City, is of interest. He gives many reasons why he believes in Prohibition. The statistics covering the consumption of intoxicants, and the consequences, economic and moral, furnish the strongest possible argument in favor of absolute temperance. Ex-Governor Sulzer says:

"I am for prohibition, because prohibition is what will save the human race from swift destruction; because prohibition is the solution of the evils of intemperance; because prohibition will save the taxpayer fifty per cent. of his outlay to keep up the governments of municipalities, states and the nation; because pro-

hibition will solve the problem of the high cost of living, and because prohibition is an economic reform that will work a revolution in the industrial development of our country.

"There are two standpoints from which to attack the liquor evil: The moral standpoint and the economic standpoint. Consider these one at a time. Prohibition refuses to temporize with vice; it will not compromise with immorality. No man should enslave himself and fetter his friends. No man should widow his wife and bring sorrow to the homes of his fellow citizens. No man has the moral right to make his children dotards and drunkards, and the children of his associates tear-stained orphans. The use of alcoholic stimulants is blighting the flower of our young manhood, morally, mentally, and physically, and devastating, degenerating, and decimating the human race. If I were asked to sum up in a single word the cause, on earth, of more than seven-tenths of all the woes and all the wants; of all the fears and all the tears; of all the trials and all the troubles; of all the ghouls and all the ghosts; of all the crimes and all the criminals; of all the groans of helpless men and all the griefs of weeping women, and all the heartpangs of sad-faced children, I should sum it all up in that one short word 'rum,' which menaces the hope of future generations and challenges the further advancement of civilization. When men ask me why I am for prohibition I tell them because I want to make the hearthside happy; because I want to make the state sober; because I know the home can never be happy while the state is half drunk. No state and country can long endure half wet and half dry—half drunk and half sober—and all friends of decent government should be with us in the fight to make the state sober, and to banish, forever, the saloons from our country. I want our men and our women to come out of the swales of drunkenness to the heights of soberness and get the perspective of the 'Promised Land.' I know that those who earn their wage in the sweat of their face and spend it for strong drink, are robbing their families by picking their own pockets, and that the use of alcoholic drink is death to brain and brawn, and handcuffs to hope and ambition.

"And from the economic standpoint, I know that the prohibition of the manufacture and sale of alcoholic liquors will be one of the greatest boons that ever blessed humanity; a tremendous factor for good to every man, woman and child in the nation; a harbinger to all mankind in the struggle for success; and one of the most potent agencies on earth to increase the material wealth of America, in the march of time, and the onward and upward progress of civilization. I know that for every dollar the state gets from its association with the liquor business, it costs the taxpayers at least $20 to support courts and juries, hospitals and asylums, paupers and prisoners, poor-houses and penitentiaries. We boast that New York is the greatest and the richest state in the Union.

It has a population of more than 10,000,000. Its estimated wealth is more than $20,000,000,000, and its annual revenue from the liquor traffic is not less than $20,000,000. The people of New York spend every year for alcoholic liquors more than $400,000,000—just twenty times as much as the state derives from the revenue. Most of the money spent for liquor comes from the poor, and if it were deposited in savings banks to the credit of the toilers, we would have a state without a pauper. It costs the state of New York, every year, directly or indirectly, on account of the evil effects of the nefarious traffic, more than $600,000,000—a sum that staggers the mind—and if this vast sum of money could be conserved by the people, the per capita wealth of New York would be greater than that of any other people, in any other time, in all the annals of the world. If the state of New York were to save the money the indulgence in strong drink costs the taxpayers annually, and if it were utilized for public purposes, it would develop our great water powers and give us light, heat, and power free of cost. It would build the best dirt roads and the greatest railways since the dawn of history. It would erect beautiful public buildings; it would dig the widest and the deepest canals ever constructed on earth; it would rear the best and the most magnificent schoolhouses for the education of our future citizens; it would increase every channel of commerce and every line of human endeavor more than twenty per cent, and to that extent it would increase the earning and the saving capacity of our workers.

"Prohibition will come; it is as sure to come as was the abolition of slavery."

J. M. S.

MAGGIE AND MOLLIE DISCUSS "MORMONISM."

THE two letters printed below are, to be frank, not verbatim copies of a correspondence that has reached this office. But the first of them contains in a nutshell about all the silly nonsense that anti-"Mormons" deal in, and indicates the source from which their slanders and malicious accusations come. The second is a natural reply to the charge that the "Mormons" are wicked and that the moral conditions in Utah are bad. For even if the allegations against the Latter-day Saints were true, as they are not, the fact still remains that the moral, economic, and social conditions in Utah compare favorably with those of any other place in the world. The twaddle about Utah and the "Mormons" belongs to the past age of ignorance. Utah and the "Mormons" to-day stand very high in the estimation of all well-informed persons who are interested in art, education, social reform, and the general advancement of mankind. The Church leaders to-day are respected among their fellow-men. Their teachings are listened to with interest among men of thought and learning. Such letters as the following

have therefore only the interest of curiosity among enlightened people.

A Silly Letter.

"Dear Mollie,

"Judge of my consternation on hearing from Susie that you have joined that dreadful sect, the 'Mormons'! Susie says that you are attending 'Mormon' meetings instead of enjoying a nice walk on the streets at night, and that you tell her that God does not want us to drink beer, or wine, or tea, or coffee, and that it is a sin to have a good time. Isn't it dreadful? She says that perhaps you will go to Utah, if you can save up enough to emigrate. Don't you know that Utah is the awfullest place on earth? Don't you know that women there are slaves, degraded, oppressed, and unhappy? I know what I am talking about, for the secretary of the Society for Taking Care of Young Girls told me, only yesterday, she had heard a very nice clergyman, who is a member of an anti-'Mormon' street mission, say that he had heard all about the 'Mormons' from a man who had traveled through Utah on the railroad, and bought a newspaper right on the train. And he said that it is simply awful how the 'Mormons' defy the government, and kill people, and keep their members imprisoned, so that they cannot get home again, or even write to their friends about their pitiable condition.

"Dear Mollie, I thought I would let you know, for your own good, and hope you won't be offended, for I mean well.

"Ever your friend,

Maggie."

The Reply.

"Dear Maggie,

"Thanks for your kind letter of 'information' concerning the 'Mormons.' I know your tender heart and good intentions, and therefore appreciate the letter, but you will, I hope, pardon me for telling you that I had a hearty laugh at it. It is so funny. You say you have your information from a 'nice clergyman' who has it from someone who has heard it from someone else, and you want me to believe tales picked up by a traveler in a train and told for anti-'Mormon' consumption. Is that not funny? Or, is it merely silly?

"Dear Maggie! You are a member of a great and influential church, and so are that 'nice' clergyman, and his friend, the traveler. Let me turn the tables on you and say, How awful it is to think of you as members of that religious sect, if all that can be gathered from books, newspapers, and daily observations must be considered in connection with your church membership! I have an evening paper before me and am running over the columns. Here I see an account of a 'Married Woman Shot by a Former

Lover.' In another column there is a story of a bogus nurse who steals from all her patrons and kills some of them. Then I happen to see one item about a butcher who sells rotten meat, and another about a fellow who, under the influence of liquor, is jeopardizing the lives of people in the street, by driving his motor car in a reckless manner. I notice, further, a record of divorces and plain 'drunks,' etc. You can extend the list for yourself, and find stories even of clergymen who are untrue to their wives, and wives who have run away with other men, right here in our beloved England. And to think that you belong to such a church! My heart aches for you.

"And, dear Maggie! the Lord commands us to remember the Sabbath day to keep it holy. That is to say, He commands us to prepare ourselves on Saturday, so that we may be in a proper physical and mental condition to worship Him on Sunday. Now, some of your church officials and members have actually legalized drinking shops which are kept open late on Saturdays, and there thousands 'prepare' themselves for Sunday, but in a different way from that contemplated in the word of God. You have noticed, as well as I, that, on Saturday evenings, public-houses of a low character are crowded with men and women, some visibly affected by drink, who swarm out and in like ants out of their holes in the ant hills. You know why some young women go to public-houses, don't you? You have noticed that women, and even children, come from such places with mugs, or bottles, presumably in order that the family may have a good time in their homes after 'hours,' and that is the way they remember to keep the Sabbath holy. You know that many churches are practically empty on Sundays. And how can we expect the people to get up and go to church after a night of drink and revelry? And if they should go on Sunday, with their heads aching and their senses dulled by drinking on Saturday night, what good would it do them? Now, just remember that, perhaps, a majority of these people who furnish the police courts with business, and the jails with inmates, are members of the sect to which you belong, as are the poor creatures who seem to have no higher ambition in life than to give their money to the brewer and the distiller, and to gratify their impure desires; and then ask yourself the question how you can risk your soul in such company. Remember, I am answering you in your own language, using your own logic, repaying in your own coin; or, I am following the injunction of Solomon, 'Answer a fool according to his folly,' for those who are wading up to their knees in the moral corruption of the world, and, while so doing, accuse the 'Mormons,' who have come out of the world, of being bad, are, believe me, fools, if not knaves.

"Did you say something about oppressed women in Utah? You forget those of our own sisters in England, dear Maggie, who are about as near to servitude as any human being can be under civilized social conditions. You forget the *caste* system that pre-

vails right here, and the hopelessness of the condition of servant girls, shop girls, and factory girls, who seldom rise above the mire. And side by side with caste system, sweat shops, poverty, destitution, and despair, your church, with its luxury and fat offices, raises her lofty spires to heaven. How can you, when you look first at this picture and then at that, have a moment's peace in your soul, knowing that you are part of 'the system,' and, therefore, to that extent, responsible?

"Oppression! Here in England—speaking of the conditions that were general before the war—'the life-blood of women, that should be given to the race, is being stitched into our ready-made clothes * * * it is poured into our adulterated foods, it is pasted on our match-boxes and pin-boxes, stuffed into our furniture and mattresses, and spent on the toys we buy for our children.' In Utah there are no slums, with half-naked women and children. In Utah the women vote with the men, and are eligible to every office in the state; and you talk of oppression! In your church there are murderers and thieves, drunkards and sinners against the laws of chastity, wife-beaters, liars, and hypocrites. I say this, not to attack that church, but to call your attention to the fact that, as long as you belong to an organization so full of moral sores and ulcers as yours is, your criticism of the 'Mormon' Church is grotesque in the extreme. Sweep before your own door first. Take the beam out of your own eye, before you call attention to the mote in your brother's eye.

"But I have not joined the 'Mormon' Church for any temporal considerations; nor because its members are perfect. The 'Mormons' do not take their stand by the side of the Pharisee and thank God that they are not as other men. 'Mormonism' has taught me that God is my Father, and that, through the redemption of His Son, I may reach exaltation in His presence, if I will keep His commandments. It has taught me that this world of ours belongs to our Lord and Savior, and that He is about to come and take possession and establish His kingdom, in which truth, love, justice, and righteousness shall prevail, and in which there shall be no destitution, no strife, but peace and prosperity. What a grand outlook! It has taught me that the Lord raised up Joseph Smith to prepare the way for His second advent, as He raised up John the Baptist to proclaim His first appearance in the flesh. I believe this. The Lord has given me a testimony that this is true. For that reason I have joined the Church, and for no other, and I pray that I may remain faithful and see the coming of the Son of Man in glory.

"Dear Maggie! Investigate 'Mormonism' with a desire to find the truth, and nothing but the truth, and you will not be led astray by silly fables.

"Your loving friend,
MOLLIE."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 7, 1915.

EDITORIAL.

GOD AS REVEALED IN THE BIBLE.

THE Latter-day Saints are frequently assailed by opponents on account of what the world considers their peculiar conception of God. Sometimes they are ridiculed; at other times they are accused of blasphemy, because they dare to deviate from the beaten path and think independently concerning the Godhead, as well as other matters on which men differ.

This is not because our views on this all-important subject are unscriptural, or absurd. On the contrary, the fools who say in their hearts, "There is no God," are respectfully spoken of as "philosophers," and their teachings are studied as "systems of philosophy." If we were Pantheists, Positivists, Monists, etc., we, too, would be regarded as philosophers; but as it is, we can hardly obtain a hearing. The question was asked at Athens, when Paul encountered the haughty disciples of Epicurus and Zeno, "What will this babbler say?" (Acts 17: 18). And the same question still rings throughout the world, wherever the elders of the Church appear with their testimony. "What will these babblers say? They seem to set forth 'strange gods.'"

Our Lord, too, was condemned for blasphemy, by the Jews, because He claimed to be the Son of God (Matt. 26: 65). The first Christians also were accused of blasphemy because they worshiped the crucified Nazarene; and of atheism, because they refused to prostrate themselves before the images of pagan deities. The Latter-day Saints are similarly under the condemnation of the world, simply because the wise men in the world do not understand them. They do not take time to investigate what they teach, and the result is that they fall into error concerning their doctrines and faith, similar to the fatal mistakes which the contemporaries of our Lord and His first disciples made in rejecting their teachings as unworthy of acceptance.

The Latter-day Saints believe all that has been revealed concerning God. They believe every inspired word in the Bible. We believe in the unity of the Godhead, and the true and equal divinity of the Father, Son, and Holy Ghost. We believe in their distinct personality, as well as their unity. We believe that God is a Spirit, infinite in His perfections, eternal, and immutable. We believe that He is omnipotent, all-wise, and full of love; that

He is omnipresent, omniscient, perfectly just, and holy. We believe in His sovereignty, and the final triumph of good over evil (Compare Lectures III. and IV. on Faith, Doc. and Cov.; also Sec. 88: 41).

But this is not *all* that has been revealed concerning God. We have also been given to understand that He created man, male and female, in the divine *image* and *likeness* (Gen. 1: 26, 27), and that the decision to create man in God's image was taken as the result of a solemn consultation in the heavenly courts. For we read that, after the creation of the beasts, and cattle, and creeping things, "God said, Let *us* make man in *our* image, after our *likeness* * * * So God created man in his own image, in the image of God created he him; male and female created he them." We believe that. We believe that Jesus Christ was the "brightness of his glory, and the *express image* of his [God's] *person*" (Heb. 1: 3); wherefore He could say to Philip, "He that hath seen me, hath seen the Father" (John 14: 9). We believe that God spoke to Adam, as a father to his son; that He revealed Himself to Abraham, Jacob, Moses, and many other holy men of old, and to the Prophet Joseph Smith, in our age. All this is in accordance with the revelations given, and we believe it on the authority of the infallible word of God.

The difference between the Latter-day Saints and their opponents is this: (1) The saints believe *all* that has been revealed concerning God. They accept it as true, even if they frankly admit the difficulty of harmonizing one truth with another. (2) Their opponents believe only the Scripture passages which seem to reveal God as a spiritual being; all other passages they explain away as having a meaning different from that conveyed in the words used. If they read of God having "hands," it does not mean, they say, "hands," but ability to do that which we do with our hands. In the same way, "mouth" does not mean "mouth," but something else. "Feet" does not mean "feet." "Father," as applied to God, does not mean "father," and "son" does not mean "son." We cannot follow them in such an exegesis. When that principle of interpretation is admitted, anything can be proved from the Bible. "Resurrection" may then mean simply a re-appearance in different forms, as when "Imperious Cæsar, dead and turned to clay, might stop a hole to keep the wind away." "Eternal life" may mean "annihilation," and there may be no such things in the world as "sin" and "guilt," and "responsibility." We do not believe any such interpretation. We believe that God, in revealing truth, inspired His servants to use the words which they wrote, because in human language those words had, by common usage, acquired each a distinct, well-understood meaning, and it was the intention of the Holy Spirit to convey just that meaning.

The opponents of the Latter-day Saints, furthermore, have added to their creeds explanations of the character and attributes

of the Deity, which contradict the Bible. For instance, they believe that God is "invisible, without body, parts, or passions." That statement is found nowhere in the Bible. Our Lord, the Second Person in the Godhead, ascended in a visible body; He was seen by the disciples until a cloud hid Him from their view. But, according to the Athanasian creed, "Such as is the Father, such also is the Son." If this is true, and if the Son has a visible body, how are we to understand the statement just quoted, that God is "without body" and "invisible?" Do not the creeds contradict each other? The Beings who visited Abraham and Lot were not without body; they were not invisible. Abraham spoke to them, gave them water for their feet, set the table for them, waited on them and followed them on the road, and then interceded for Sodom. One of these "men" was Jehovah (Gen. 18: 1). And such manifestations of God recur all through the Bible, from Genesis to Revelation. It is utterly impossible to reconcile them with the popular creeds.

The unvarnished truth is, that the Christian philosophers of the period following the apostolic time were influenced by the philosophy of Plato, just as a number of theologians in our day are worshipers at the altars of whatever new-fangled doctrines happen to be popular, through the influence of the great leaders in the world of thought. And so they turned from the pages of the Scriptures and lost themselves in speculations concerning the subtle questions that agitated pagan students of apparently unsolvable mysteries. As it happens in our day, when pride prevents one from professing ignorance, so it happened then. Words were substituted for ideas, and conjectures for facts. Athanasius himself, in a lucid moment, admitted that the more he thought, the less he comprehended; and the more he wrote, the less capable was he of expressing his thoughts. He said that whenever he forced his understanding to meditate on certain subjects, his efforts recoiled on themselves; but this did not prevent him from condemning Arius, who could not comprehend the "orthodox" theory, according to which the Son was born of, and yet had existed as long as, the Father. Nor did such difficulties deter later orthodox leaders from trying to establish their views by by various frauds, such as inserting in the New Testament (I. John 5: 7) a verse concerning "three witnesses;" and publishing a creed over the name of Athanasius, a hundred years after the death of that celebrated church father—a creed which, by the way, though considered orthodox, is so self-contradictory that Gennadius, a patriarch of Constantinople, hopelessly bewildered by it, pronounced it to be the work of a drunken man (Gibbon, *History of the Decline and Fall of the Roman Empire*, Vol. II., page 1006).

The world has, for centuries, been groping in the dark concerning God. Men have, as Daniel predicts, honored a god whom their

"fathers knew not" (11: 38). They have even worshiped "idols of gold, and silver, and brass, and stone, and of wood" (Rev. 9: 20). But the time has come of which the Revelator speaks, when he says he saw "an angel fly in the midst of heaven, having the everlasting gospel to preach * * * saying with a loud voice, * * * worship him that made heaven, and earth, and the sea, and the fountains of water" (Rev. 14: 6, 7). Worship God as revealed in the story of the creation—God, in whose image man was made, the God of the Bible! That is what the Latter-day Saints have been taught to do. And that is why the world does not understand them.

But this is only for the time being. The day is coming when the children of men will be taught by the Lord Himself. Then the knowledge of the Lord will extend over all the earth, as the water that covers the bottom of the sea. In that day "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14: 9).

J. M. S.

MINUTES OF THE NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held at the Latter-day Saints' Chapel, Tunstall Road, Sunderland, on Sunday, September 26th, 1915. There were in attendance: President Hyrum M. Smith, of the European mission; Elder G. Merlin Southwick, of the Liverpool office; President Marion Knight, and nine traveling elders of the Newcastle conference.

The morning session commenced at 10:30 a.m., by singing, "I'll serve the Lord while I'm young." Prayer was offered by Elder Floyd C. Jensen. Singing, "Lo, the mighty God appearing."

President Marion Knight made a few impressive remarks upon the significance of the sacrament. He said that there was no mystery attached to the administering of this ordinance, and made clear that the doctrine of transubstantiation was not a doctrine of Holy Writ. The sacrament was then administered by Elders Victor E. Israelson and Earl C. Morgan, assisted by Elders Willis S. Thomas and George W. Smith, after which the sacramental hymn, "Jesus, once of humble birth," was sung.

The concert recitation, Acts 3: 19-21, was repeated by members of the congregation. Elder Willis S. Thomas then made a few explanatory remarks.

Elder Clarence E. Bramwell, who was the first speaker, said, in part, that it was grievous to him to hear so many people say they have accepted enough of the gospel of Christ to save them, and were not willing to accept any more truth. Can we, he asked, afford to reject truth? He quoted passages of scripture to show that those who rejected truth would be under condemnation. He said parents should gain a knowledge and a testimony of the

gospel, that they might be capable of teaching their children the ways of righteousness. Parents were as gods unto their children, and, therefore, they should set before them an example worthy of emulation. He then exhorted all to reject no truth, because nothing else would save them.

A solo, "Zion stands with hills surrounded," was pleasingly rendered by Brother Robert Pattison.

Elder Floyd C. Jensen, who was the next speaker, said the spirit which had been manifested so far in our conference had been beneficial and uplifting to him. He deemed it a grand blessing that the saints, if in a fit condition, could be dictated to by the Holy Spirit. We should heed, he said, the promptings of that Spirit at all times. He referred to the splendid organization of the Sunday school, and made clear that it was for all classes, and for both old and young, and then explained that there would be more unity in the home, if the parents, as well as the children, attended Sunday school. He made some impressive remarks upon the necessity of being Latter-day Saints in good standing.

The meeting closed by singing, "What was witnessed in the heavens?" Benediction by Elder John M. Rothlisberger.

The afternoon session commenced at 2: 30 by singing, "Come, come, ye saints." Prayer by Elder Leonard C. Ockey. Singing, "We thank Thee, O God, for a Prophet." The child of Brother and Sister William March was blessed and given a name, President Hyrum M. Smith being mouth.

President Marion Knight then addressed the congregation. He said he had found that people, as a rule, were very slow to see and acknowledge the apostate condition of the world. He explained some of the differences between the teachings of the Church of Jesus Christ of Latter-day Saints, and those of other denominations. He characterized the doctrine that children who were not baptized would be lost, as man-made and contrary to scripture. He made reference to the reported manifestation of angels in France, and said that he knew of no cause for doubting the statements of those who claimed to have seen them. He bore a powerful and impressive testimony to the divinity of the mission of the Prophet Joseph Smith.

Elder David E. Roberts spoke next. He said many people claim that we, Latter-day Saints, do not give the Savior sufficient credit for what He did for mankind. The speaker explained to some extent the significance of the mission of the Lord, and why a Redeemer was needed. He then pointed out that the Latter-day Saints gave Him more credit than any other people.

The Sisters Allison then rendered the duet, "Sowing the seed."

President Hyrum M. Smith, who was the next speaker, spoke from the text, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth

to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 7, 8). He said, in part, that he had the same message to bear to the people as the other elders. Truth should be counted glorious and worthy of acceptation by every person upon earth. The truths which the elders were teaching, and the testimonies which they were bearing to the people of the world, would stand forever. They would stand for the salvation of all those who obeyed them, and against all those who rejected them. The elders have been called of God, through His servants; therefore, those who have persecuted and have cast them out, will be under God's condemnation. The speaker referred to the hymn, "I'll serve the Lord while I am young," written by Sister Eliza R. Snow, a lady, he said, who had written many hymns under the inspiration of the Holy Spirit. Many of the prophecies written in her hymns had been fulfilled. He dwelt for some time upon the necessity of serving the Lord while young, showing that those who faithfully served the Lord with their strength while in their youth and manhood, were more likely to be His faithful servants when they became old; besides, their latter years would be full of peace and happiness in the consciousness of having lived righteously all their lives. Having sown to the Spirit, they would have the assurance that of the Spirit they would reap life eternal. It was a terrible thing, while in the hey-day of youth, to "sow to the wind" by living wickedly, in cultivating and gratifying the evil appetites and desires and passions of human nature. The evil habits formed in youth could not be easily repented of and overcome in later life. Those of the young who thoughtlessly or wickedly determined to live according to the flesh, would discover, when it was too late to repent, that the same evil desires clung to them in age, and had enslaved them, and they would know that of the flesh they must reap a harvest of corruption. Their last days would be full of misery and remorse because of the knowledge of having lived a wicked life. The sure reward of condemnation would be all they could expect or hope for. President Smith admonished those who were not members of the Church to believe and accept the gospel as it had been revealed from the Lord in our day, through the Prophet Joseph. He also earnestly urged the saints to be faithful and true all the days of their lives. Then, he said, they would all be worthy to be saved in celestial glory.

The meeting closed by singing, "O my Father." Benediction by Elder Willis S. Thomas.

The evening session commenced at 6: 30 p.m. by singing, "Now let us rejoice." Prayer by Elder George W. Smith.

Elder Clarence E. Bramwell presented the names of the general and local authorities of the Church, who were unanimously sustained.

We were then favored with a solo, "The better land," from Sister Lydia Rutter.

Elder Victor E. Israelson next addressed the congregation. He said the principles of the gospel are of God, and, consequently, superior to the theories and systems of man. The love of God is the starting point of all true religion. He made plain the reason why the majority of the people of the world to-day were in darkness. Christ, he said, did not come to the world to save an elect few, but He is the Savior of all who will obey His doctrine. Many passages of scripture were quoted by the speaker to prove that a chance would be given to mankind, after this life, to be saved. He showed that the majority of God's children would be lost, unless this were the case.

Elder Clarence E. Bramwell rendered the solo, "Flee as a bird."

Elder Leonard C. Ockey spoke upon the necessity of divine authority. He made clear, by making reference to the scriptures, that those only who have such authority have the right to act in the name of the Lord. The doctrine that all have a right to administer in the ordinances of the gospel of Christ, is not scriptural. He bore a strong and impressive testimony to the divinity of the work in which the elders of the Church are engaged.

Elder G. Merlin Southwick, who took up the remaining time, said, in part, that it had been encouraging and uplifting to him to hear the remarks and testimonies of those who had previously been speaking. Continuing, he said that the gospel of Christ is the most wonderful system upon the earth, for it teaches man his relationship to God; the reason for his earthly probation; the possibility of obtaining a glorious eternal life; together with many other important truths. He then dwelt upon the apostate condition of the people of the world, and the restoration of the everlasting gospel, in these the latter days, bringing out very forcibly the point that when the apostles of the Lord were put to death, the gospel could not authoritatively be preached. Since that time many men have taken unto themselves authority to act in the name of the Lord. Such a state of affairs existing at the beginning of the nineteenth century caused Joseph Smith to seek the assistance of the Lord in knowing which of all the churches he should join. The result of his humble prayer was the glorious appearance of God the Father, and His Son, the Savior of the world, and later, the restoration of the gospel of Jesus Christ. He then pointed out the glorious effect which so-called "Mormonism" has had upon the lives of those who have embraced it.

The conference closed by singing, "Lo, the Gentile chain is broken." Benediction by President Hyrum M. Smith.

On Saturday evening, September 25th, 1915, the regular monthly priesthood meeting of the Newcastle conference was held, at which President Hyrum M. Smith and President Marion Knight gave the elders some pleasing and valuable words of commendation and instruction.

CLARENCE E. BRAMWELL, Clerk of Conference.

ONE REASON WHY "MORMONS" ARE OPPOSED.

WHAT has struck me very forcibly in my study of the Latter-day Saints and their religion, is that their most energetic opponents are, frequently, men and women who have a serious flaw in their own life or conduct. I have known profligates, whose vileness has been so pronounced as to make those who know them shudder at the very mention of their name, denounce "Mormonism" as a system of immorality and fraud. This attitude would seem to be a difficult problem for the psychologist and the moralist to solve, but to those who know the purity and beauty of "Mormonism," it is not in the least inexplicable. The simple explanation is that just as a good man, in the fullest sense of the word, is a god in embryo, so is an unclean or corrupt one, a devil in embryo. Satan does not oppose God's works because he believes them to be evil. On the contrary, he knows for a surety they are the reverse; but, being evil himself, he is fully cognizant of the fact that the triumph of righteousness (and it certainly will triumph, although at times it seems hard to believe) will result in his own humiliation and final subjection.

To pursue the subject further, we will take an analogy other than a religious one. In the social world we find that the amenities of life are scoffed at by those who do not practice them, and they will even brag of their breaches of good taste. I am not speaking here of the difference between what are called "cultured" and "ignorant" classes, but that instinct in humanity which causes some to delight in beautiful conduct, as Ruskin says, and others to prefer the base. External rank makes but little real difference.

Norfolk, England. FRED L. W. BENNETT.

CHRONOLOGY OF THE WAR.

September 2.—Germany notifies the United States that liners will not in the future be sunk by German submarines, without warning.

September 3.—Russians assume the offensive and advance between the Swenta and the Vilna. Some success reported in Galicia. The Italians rapidly approaching Trent.

September 4.—The Allan Liner *Hesperian* torpedoed off the Irish coast. An effort was made to tow her in to Queenstown.

September 6.—The *Hesperian* sunk. Twenty-six lives reported lost. Hard fighting all along the line on the eastern front. Germans claim to be in possession of the Gulf of Riga.

September 7.—Three Zeppelins drop bombs on "eastern counties." Ten people killed, forty-three wounded. Forty British ships shell the Belgian coast. The Czar assumes command of the Russian armies and navy and appoints Grand Duke Nicholas viceroy in the Caucasus.

September 8.—A Zeppelin drops bombs over eastern counties and the London district; twenty fatalities reported. Russians report important victories on the Sereth.

September 9.—The American government demands the recall of Dr. Dumba, the Austrian ambassador.

September 14.—The Russians report important successes on the southern front, while the Germans report an advance in the north.

September 15.—Mr. Asquith announces in Parliament that the average daily expenditure now is £4,200,000.

September 17.—Russians falling back at Pinsk. Success reported in other parts of Galicia.

September 20.—Germans occupy Vilna. Russians holding their own in the southern region.

September 21.—A Turko-German submarine sunk in the Black Sea.

September 22.—Bulgaria orders general mobilization.

September 23.—Desperate actions in the district west of Dvinsk are reported by the Russians. At other points of the front they have achieved some success, several villages being captured and prisoners and guns taken. As a reprisal aviators make a raid on Stuttgart, the capital of Wurtemburg, and thirty bombs were thrown on the Royal Palace and on the station.

September 24.—The King of Greece signs a decree for the mobilisation of twenty classes of the military forces. According to a report from France the Russians occupy the town of Luck. Violent fighting in the northern area. The Harrison Liner *Chancellor* and the Houston Liner *Hesione* sunk. The sinking of a German cruiser off the Swedish coast is reported from Copenhagen.

September 25.—Sir John French announces German trenches captured on a front of five miles south of La Bassée canal. In Champagne the French penetrated the German lines on a front of sixteen miles. Over twenty thousand prisoners taken by the allies.

September 29.—Austro-German troops, 300,000 strong, advance on the Austro-Serbian frontier, in the direction of Orsowa.

September 30th.—The struggle on the western front continues. Terms of American loan to England and France, of £100,000,000, made public.

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EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.